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A DECLARATION

ON

BIBLICAL CRITICISM

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A DECLARATION

ON

BIBLICAL CRITICISM

BY 1725 CLERGY OF THE ANGLICAN COMMUNION

TOGETHER WITH

(1) THE LETTER OF INVITATION TO SIGN, AND A LIST OF THE 101 INVITING CLERGY; (2) A PUBLIC EXPLANATORY LETTER FROM THE DEAN OF WINCHESTER; (3) AN INTRODUCTION ON SOME RESULTS OF THE DECLARATION, BY THE EDITOR; (4) THE NAMES AND ADDRESSES OF THE SIGNATORIES; (5) SOME ANONYMOUS EXTRACTS FROM A LARGE MASS OF PRIVATE CORRESPONDENCE CONCERNING THE DECLARATION, CHOSEN BY TWO MEMBERS OF THE COMMITTEE; (6) THE ALLIED AMERICAN DECLARATION

EDITED BY

HUBERT HANDLEY, M.A.

VICAR OF ST. THOMAS'S, CAMDEN TOWN, N.W.
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THE

LETTER OF INVITATION TO SIGN

The Clergy and Biblical Criticism

London, *April* 1905.

Sir,

We venture to lay before you the annexed Declaration, and, if you approve it, to invite you to sign it and to return it in the enclosed envelope so soon as is possible.

We are issuing a like conditional request to all the clergy of the Church of England.

The present intention is that the Declaration, with names of signatories, be made public.

Your faithful brethren in Christ,

W. M. FURNEAUX,
Dean of Winchester.

G. W. KITCHIN,
Dean of Durham and Warden of the University of Durham.

C. W. STUBBS,
Dean of Ely.

J. R. MAGRATH,
Provost of Queen's College, Oxford.

J. E. B. MAYOR,
Professor of Latin, Cambridge.

R. H. CHARLES,
Professor of Biblical Greek, Trinity College, Dublin.

THOMAS FOWLER (the late),
President of Corpus Christi College, Oxford.

P. A. WRIGHT HENDERSON,
Warden of Wadham College, Oxford.

H. G. WOODS,
Master of the Temple.

J. M. WILSON,
Vicar of Rochdale and Archdeacon of Manchester.

A. T. WAUGH,
Vicar of Nydd and Archdeacon of Ripon.

S. A. BARNETT,
Canon of Bristol.

H. J. BULKELEY,
Rector of Morpeth and Hon. Canon of Newcastle.

WILLIAM DANKS,
Archdeacon of Richmond and Canon of Ripon.

W. MOORE EDE,
Rector of Whitburn and Hon. Canon of Durham.

J. CUNNINGHAM GEIKIE,
Author of *The Life and Words of Christ*, etc.

B. H. STREETER,
Fellow and Dean of Pembroke College, Oxford.

*T. L. PAPILLON,
Vicar of Writtle, Chelmsford, formerly Fellow of Merton and of New College, Oxford.

C. A. WHITTUCK,
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W. J. TAIT,
Formerly Fellow and Tutor of Worcester College, Oxford.

EDW. G. KING,
Rector of Gayton, Rural Dean, formerly Hebrew Lecturer at Sydney Sussex College, Cambridge; Hulsean Lecturer, 1899.

H. BRANSTON GRAY,
Warden of Bradfield College.

W. G. RUTHERFORD,
Formerly Fellow of University College, Oxford, and Head Master of Westminster School.

CHARLES J. ABBEY,
Rector of Checkendon, formerly Fellow of University College, Oxford; Joint Author of *The English Church in the 18th Century*, etc.

F. D. CREMER,
Vicar of Eccles and formerly Hon. Canon of Ripon.

*C. E. ESCREET,
Rector of Woolwich and Hon. Canon of Rochester.

SAMUEL FALLE,
Vicar of St. James's, Barrow-in-Furness, Rural Dean, and Hon. Canon of Carlisle.

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Prebendary of St. Paul's.

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Head Master of Fettes College, Edinburgh.

J. W. SHEPARD,
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F.L.S., F.G.S., F.R.H.S.

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HASTINGS RASHDALL,
Fellow and Tutor of New College, Oxford.

A. A. DAVID,
Fellow and Assistant Tutor of Queen's College, Oxford.

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Chaplain-Fellow and Lecturer of Exeter College, Oxford.

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Rector of Rushock, Droitwich.

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Vicar of Ainsworth, Bolton.

JOHN B. HEARD,
Vicar of Queen-Charlton, Somerset.

R. W. CORBET,
Formerly Rector of Stoke-on-Terne.

G. C. VECQUERAY,
Vicar of St. Agatha's, Birmingham.

C. C. FROST,
Rector of Mareham-le-Fen, Boston.

H. J. PALMER,
Rector of Keighley, Yorks.

G. F. MATTINSON,
Vicar of Aldworth, Reading.

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Rector of Waltham, Grimsby.

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* Committee.

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Vicar of Caterham Valley.

*C. R. SHAW-STEWART,
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*G. S. DE SAUSMAREZ,
Rector of Acton, W.

*WALTER WRAGGE,
Vicar of St. Anne's, South Lambeth, S.W.

*A. W. OXFORD (*Hon. Treas.* of the Committee),
Formerly Vicar of St. Luke's, Berwick Street, W.

*C. J. SHARP,
Vicar of Christ Church, Crouch End, N.

*HUBERT HANDLEY (*Hon. Sec.* of the Committee),
Vicar of St. Thomas's, Camden Town, N.W.

*HERBERT BURY,
Vicar of St. Paul's, South Hampstead, N.W.

*J. A. DODD,
Rector of South Hackney, N.E.

*F. A. S. ELLIOT,
Vicar of St. Luke's, Kentish Town, N.W.

*H. B. COLCHESTER,
Vicar of All Saints', Stoke Newington, N.

* Committee.

THE DECLARATION

The Clergy and Biblical Criticism

We, the undersigned clergymen of the Church of England,—observing (*a*), on the one hand, the present unsettled condition of Religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (*b*), on the other hand, a counter tendency to treat the full discussion of many questions arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures,—desire to record:

(1) Our sense of the grave and manifold religious issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit Who guides into all truth, with as earnest an effort to contribute to a solution of these problems;

(2) Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the Old Testament, so the clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ;

(3) Our fear lest the door of Ordination should be closed to men who patiently and reverently apply historical methods to the Gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the Ministry;

(4) Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research—although many of us, until such final decision take shape, may cling devotedly to the traditional details in question;

(5) Our confidence that the Faith of the Church in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony.

Signature _____

Status and Degree _____

Address _____

Date _____

EXPLANATORY LETTER

OF

THE DEAN OF WINCHESTER

[*Note.*—The following letter was sent to leading newspapers of England, Canada, Australia, New Zealand, South Africa, and India. It appeared in *The Times* on May 30, 1905.]

THE

CLERGY AND BIBLICAL CRITICISM

To the Editor of

SIR,

Last summer a hundred and one clergymen, of whom twenty-one were a Committee, resolved to send a Declaration on Biblical Criticism, with request for signature, to every brother clergyman of the Anglican Communion. The document, originating with a few parish clergy, had the advantage of amendment and approval at the hands of competent Biblical scholars. The issue of it was, for several reasons, delayed until the spring of this year.

Some 30,000 copies of the document were posted to the Colonies and abroad in March, to the home clergy in April. The posting was carefully suspended from Tuesday, April 18,[1] to Friday, April 28,[2] in order to avoid the despatch of controversial matter at a time which is especially dedicated to silence, prayer, and praise in Christendom. To our keen regret, and without our action, the Declaration became publicly known on the Eve of Good Friday.

All the replies have not yet come in. Enough, however, to justify a report—almost certainly the great majority—have been received. The total signatories so far are 1694.[3] Of these 1372 are home clergy (in England, Wales, Scotland, and Ireland); 322 are clergy in the Colonies and abroad. When, in due time, it may be estimated that the roll of signatures is complete, the full list, together with introduction and particulars, may be published in book form at a small cost.

Signatures have been lost in various ways: some of the inviting letters failed to reach their destination; through a rather unfortunate phrase which seemed to confine signatures strictly to clergy of the Church of England, some Scotch and Irish clergy, we fear, withheld support; some sympathised without signing; some signed and revoked their signatures.

[1] In Holy Week. [2] In Easter Week.
[3] The number has since risen to 1725.

Still, the result, we hold, is of significance. That 1694 clergy should urge the judgments and the plea of the Declaration is a fact which must tell.

To the Bishops no copies, with request for signature, were directed—this being esteemed the more respectful course. But a copy, with short summary of results of the canvass and a plea for consideration of the document, has been sent to each Bishop. This quiet mode of presentation is deemed to be better than deputations and speeches. The "authoritative encouragement" from the rulers of the Church, petitioned for in the Declaration, does not imply any formal pronouncement, single or corporate, in answer to the signatories; what, with deference, is desired and sought is merely that our Fathers in God, when they publicly advise upon the subject, should not deprecate thorough and reverent investigation into the New Testament records, but should commend it as a duty, an enlightenment, and a safeguard.

The Declaration has been subjected to grave misunderstanding and censure; it has been supposed to "attack" this or that doctrine, and has been, we believe with sincere but misguided aim, amplified or distorted by unwarrantable assumptions. Many questions of interpretation, too, have been addressed to the Committee. To these animadversions and inquiries only a general answer can be made. The signatories of the Declaration hold strictly to the document. It attacks nothing. That is not its

purpose. Its purpose is positive, not negative. It calls attention to a momentous intellectual movement of our times, named Biblical Criticism. In relation thereto it takes up two positions. (1) It asserts that it is both unwise and dangerous to shrink from applying to the New Testament, as the historical basis of Christianity, the processes of critical inquiry that have already, with advantage to faith and with general assent, been applied to the Old Testament; and that there is within the Church a legitimate and even necessary place for reverent, frank, and dispassionate discussion of the problems to which the criticism of the New Testament gives rise. (2) The Declaration maintains that, whatever be the issue of criticism, the Faith of the Church will stand unmoved. Though no man, looking a generation or two ahead, can foresee the results of criticism, or can say to the critical movement, "Thus far shalt thou go, and no farther," still the Declaration holds that the Faith of the Church will remain, strengthened and secure. The signatories, varying indefinitely in their expectations from the final critical decisions, — most of them probably cherishing a strong conservative forecast, others herein less sanguine,—all are at one in this vital belief.

If any clergy, desiring to add their names, have not yet signed, they are asked to send without delay to the Declaration Committee, 8 Henrietta Street, Cavendish Square, London, W. If any

clergy regret their signatures, there is still time for withdrawal.

I am not a member of the Committee, nor had I any share in drafting the Declaration, but my name stands first of the hundred and one who are the responsible inviters, and, on behalf of the Committee who have verified the above statements of fact, I beg you to be so good as to publish this letter, together with the annexed Declaration itself and so much of the list of inviting names as shall seem to you to be suitable for publication.

Your obedient Servant,

W. M. FURNEAUX.

DEANERY,
WINCHESTER, *May* 29 [1905].

SOME RESULTS OF THE DECLARATION[1]

BY

THE EDITOR

THE results are here gathered into seven groups.

1. For the first time, the whole Ministry of the Anglican Communion, standing on Christian guard about the earth and numbering some 32,000, have been invited one by one to share in a common act. It is not a momentous fact; but it is an interesting fact.

A holiday crowd gathers in Liverpool or Cape Town, in Brisbane or Toronto. It is the ordinary manhood, the ordinary *stuff* of the British race. What will be their religion? Amid the crack of war, the clutch of gold, the fever of Imperialism, the bombastics of success, who will look into those men's honest eyes and tell them of the *holy*, the *ultimate*, the *meaning* of power and territory and life? Who will whisper to them the *evangel*? The English Church is called to do it. And those who

[1] This introduction is chiefly a statement of facts. In so far as statements of opinion enter, they bind the writer only, and, though not, it is hoped, extravagant or eccentric, in no way implicate the other signatories.

have caught the vision, almost stupefying in its magnificence, of what that world-wide Church may be, will welcome among its members the humblest inceptions of reciprocity and concord. For instance, the rector of an outlying parish in New South Wales writes with gratitude concerning that Declaration thus: "For the first time, I think I may say, the interests of the Colonial clergy in such matters have been recognised, and they have been invited to assist." Result No. 1, then, is that over the nervous system of the whole Anglican Ministry has here passed a faint, a barely perceptible, tremor of unity.

Not entirely relevant, but so nearly relevant and so noble as almost to compel quotation, are the words with which Sir Francis Younghusband, thinking of our Imperial mission, closed his Rede Lecture at Cambridge in June 1905. Speaking of our relation to the people of India, he said: "We sought them merely for trade. We found them immersed in strife. If ever we leave them, may it be in that attitude most natural to them, with their arms stretched out to the Divine."

2. A second result concerns the replies to that ubiquitous invitation.

Of the 1725 signatures to the Declaration, about 1362 were those of home clergy, about 363 were those of Colonial and foreign. The Irish clergy went strong, and the Scotch weak. The Canadian clergy led off in a spirited way; the Australians and New Zealanders followed with equal ardour; and

later hostile comment and official dissuasion failed to shake Colonial loyalty and to induce more than a few withdrawals. The foreign mission field was not sterile; it produced about 40 adhesions, of which more than 20 sprang from India, Burma, and Ceylon. About 10 was the number of signatures in Europe.

As to these figures, one does not wish to magnify their import; but one says this. A year ago nobody had any idea, or, at least, nobody could ground his estimate on any precise data, as to the number of clergy likely so to claim freedom and movement in Biblical Criticism. Some men guessed 200; some 1000; no one knew. Now we know. The number is not large, but it is ascertained. It is 1725. Moreover, this number is suggestive rather than exhaustive. For our correspondence shows that beyond the line of signatories stand many clergy who are in substantial, though not in formal, accord; clergy who, though detached from this particular group of 1725, are attached to the general party of critical advance. The whole position, thus surveyed, is hopeful.

Again, some fugitive interest attaches not only to a quantitative, but also to a qualitative, analysis of returns. The inferior clergy signed more readily than did the superior. This parochial alacrity may have been due to a too energetic ignorance, which in these high matters has mistaken bustle for competence. On the other hand, it is possible that practical ministers backed the effort from experience

of practical anxieties. For instance, one High Church incumbent signed because, out of a large congregation of London business men, inquirers repeatedly sought him in private in order to lay bare their perplexities and to probe difficulties, sometimes radical and crucial, in modern studies of the New Testament.

In recording the general aloofness of the more learned and more elevated ecclesiastics, let us guard against even the appearance of ascribing to them shabby motives. They may well have had just and weighty reasons for aversion from this project. Some of them—for instance, the Dean of Lincoln, the Dean of Westminster, and Dr. Bigg of Oxford—clothed their refusal in garments of kindness and good-will.

3. Thirdly, every then (May 1905) living Anglican Bishop was dutifully asked in writing to welcome as an ally, not to repel as a foe, reverent criticism. Here is the letter sent to each one :—

"Reverend Father in God,—We beg to present to you the accompanying Declaration on Biblical Criticism. [Then follow statistics of signatures.] We venture to send to you the document, not in expectation of any direct and formal reply, but with the respectful hope that you will give to the matter earnest and sympathetic consideration. In faith and prayer we beg to remain, Your humble and obedient servants in Christ [names of the Committee]."

Some Colonial Bishops had uttered what, if,

with deference, one may say so, seemed to be a hasty repugnance. The Bishop of Melbourne advised his clergy not to sign. The Bishop of North Queensland proclaimed the issue of the Declaration to the Colonies to be "an astounding act of impertinence," and declared his resolve to nail up the matter for protest before the General Synod of the Church of Australia. The Archbishop of Montreal, in a letter to the clergy of his diocese, embodied the suggestion that "there is a widely open door through which they [the signatories] can pass and save their honour"—the door, he meant, of exit from the English Church. In Ireland the Bishops of Ossory and of Derry were publicly adverse. This Colonial Episcopal action is mentioned without the least taint of disrespect. All that concerning it is here expressed is a humble but abiding regret.

The Bishops at home, though some of them have written courteous private acknowledgments, have outwardly maintained a general silence.

4. The effect in the public press, judged by lineal measurement, is considerable. Many newspapers, ranging from *Vanity Fair* to the *Indian Daily News*, have written, or have admitted writings, on the topic; and though not all the contributions are noticeably potent, yet this sudden and wide play of the fountains of journalistic utterance indicates a hidden and deep reservoir of unspoken concern. Much of this published

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comment is hostile, yet with calm and dignity. But theologians have been known to rail; and from this published comment vituperation is not absent; indeed, sometimes it is uncommonly present, red and angry. Let us treat it allopathically; tacit are the cures of the scold. On the other hand, let us quote a few remarks from the volume of published approval.

(*a*) One of the most notable letters in the long correspondence of the *Standard* appeared early, on April 22, 1905. It was signed by "An English Layman," and the whole matter was put into a nutshell. "If—as God forbid!—our Church of England should persistently oppose such advances as that made by the signatories of the manifesto, it will have written its own doom as the national Church of this country."

(*b*) The *Saturday Review* (May 20, 1905) strikes the true note in insisting that the Declaration, while progressive, is essentially conservative and for defence. The signatories, it affirms, "have a very definite purpose. It is that of defending Christianity by an entirely new line of argument. They are uncompromising advocates of the Christianity with which we are familiar; they have nothing in common with the Unitarianism which presents the Founder of our religion as nothing more than a great ethical teacher."

(*c*) A Nonconformist paper, the *Christian World* (April 27, 1905), warns men against the spirit

opposed to the Declaration. Towards the close of a sympathetic leader, it writes: "The result of the spirit which turns its face against all inquiry is seen to-day in France, where Catholicism, shutting the door in the face of reason, has brought religion to a pass represented by the figures lately given on authority, [viz.] . . . that, out of a population of forty millions, there are not more than two millions of practising Catholics."

(*d*) From the Colonial newspapers, unfortunately, we have no extracts; but that is our fault, not theirs. The Australian correspondent of the *Guardian* (July 19, 1905) writes thus: "The mass of our Australian people were fairly startled by the London cablegram, which appeared in our newspapers on May Day, in reference to the manifesto of certain of the English clergy on the subject of Biblical Criticism. . . . There is scarcely an important daily paper among us which has not published many letters, while several have dealt with the question in their leading columns." The editor of the *New Zealand Mail*, writing to the Dean of Winchester, says: "Living as you are in England, you would scarcely credit the amount of interest that is being taken in this subject by the people of this country." There was, we were told, in the matter a good deal of Canadian press activity.

(*e*) *Harper's Weekly*, New York, spoke sympathy. It wrote approvingly of English Bishops who may

permit clergymen to receive for themselves and to transmit to their parishioners "the new light which is being shed upon the history and meaning of the New Testament by students in Holland, Germany, Great Britain, and the United States."

(*f*) Some French papers were staunch allies. It is not, perhaps, too much to say that throughout a long and prominent communication (June 30, 1905) *Le Siècle* is in enthusiastic accord. Here are excerpts. "Un groupe de prêtres y pétitionne pour y revendiquer les droits de la conscience et de l'intelligence. Cet acte occasionne dans le monde religieux parlant anglais autant de bruit qu'en ont causé chez nous les deux petits livres rouges [par M. Loisy]. . . . La déclaration recueille plus d'adhésions. On dit que 1700 ecclésiastiques l'ont signée jusqu'à présent. C'est une grande victoire pour les progressistes. Ils en profiteront sans doute pour aller plus loin et organiser une étude et un enseignement scientifique de la religion."

(*g*) The last above quotation expresses a Roman Catholic view. *Le Protestant* (July 1, 1905) corroborates. "Jusqu'ici le mouvement théologique n'était guère sorti du domaine de l'école; voici une nouvelle qui indique qu'il a pénétré dans la masse du clergé anglican. . . . C'est une pétition dont a pris l'initiative une élite de théologiens anglais. . . . Le fait que cette pétition est déjà revêtue de plus de 1700 signatures d'ecclésiastiques, révèle l'importance de ce mouvement libéral."

(*h*) The *Revue Internationale de Théologie* (July-September, 1905) speaks of the work of the Declaration as "an important Church movement."

5. Let us mark two or three results either in Anglican societies or in Christian communions not our own.

(*a*) The Churchmen's Union, presided over by the respected Dr. W. D. Morrison, have spoken words of help and satisfaction.

(*b*) Representatives of great Protestant Bodies have been propitious. A champion of the most popular form of popular Protestantism in England, Rev. R. J. Campbell, is reported to have said: "We are glad to see the manifesto. . . . We give the authorities who are moving in [that] direction . . . a friendly reception." The well-known champion of delicate and erudite Protestantism in France, M. Paul Sabatier, showed keen interest, and sent for six copies.

(*c*) An American clergyman writes to Canon J. M. Wilson, in August 1905, thus: "We are thinking here in America of setting forth your paper, and of asking signers for it, saying Amen to it."[1]

(*d*) A Swedenborgian writes: "Neither the old nor the new testament was meant to be history. They are mystic, secret scriptures containing everlasting truth. . . . From the wording of the Manifesto, I thought the Manifestors were searching for this key to the mysteries."

[1] The American Declaration is printed at the end of this book.

(*e*) But by far the most striking external sympathy has come from the Liberal Roman Catholics. We will not speak now of the French Roman Catholics though one of their leaders has asked for copies of the declaration and rejoices in it; and other French leaders, we are told, concur. But here are, from an eminent English Roman Catholic, two sentences which in their soaring expectations are a rebuke to the torpidity and heaviness of Anglican imagination. "When we learn," he writes, "that the recent declaration in favour of freedom for Biblical Criticism has been signed by over a thousand Anglican clergy . . . it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant from Catholic Christianity." Again he writes: "We outsiders, who cannot allow the Church of England's principles, who owe her many a grudge, who have suffered at her hands in days past when might was right with us all, who are still taxed and burdened for her support, may we not find some compensation in the part it may be her destiny to play in the great crisis which has arisen for Christianity and for religion in general?"

6. There are two more small batches of effects for enumeration. And first, the miscellaneous.

(*a*) A Liberal clergyman, having abandoned clerical work, writes from Oxford: "I should never have left the Church if such a strong consensus of

. . . men in its ranks had expressed itself earlier; and I intend to return—if I can—if the Manifesto is not condemned."

(*b*) The *attacks* on the Declaration educed a certain number of chivalrous signatures.

(*c*) On the other hand, one clergyman said that, having hesitated to sign at first, he had not the assurance, "now the thing is a success," to chime in.

(*d*) To Canon Barnett, an elementary school teacher writes: "I did wish to thank you personally for your share in the Manifesto. Among teachers, many think what few say. In all humility calling themselves Christians, they welcome the beginning of a Revival on a foundation as broad. . . ."

(*e*) Another miscellaneous result is this. We find that people widely fear the distinction between (1), on the one hand, *details* of the New Testament narrative which might be unreliable, and (2), on the other hand, the *general course* of the New Testament narrative which might be valid. For this distinction people have evinced a rooted dislike. All that we say here is, that this distinction is not new, and that it rests upon firm sanctions.

The first great authority for it known to the present writer is Spinoza, who in the *Theologico-Political Tractate* (chap. xii.) discriminates thus: "The main facts of Christ's life and passion were immediately spread abroad through the whole

Roman empire. It is therefore scarcely credible, unless nearly everybody consented thereto, which we cannot suppose, that successive generations have handed down the broad outline of the Gospel narrative otherwise than as they received it. Whatsoever, therefore, is spurious or faulty can only have reference to details."

Recent authorities support the distinction. "In the majority of cases," writes Dr. Percy Gardner in *Exploratio Evangelica*, "we can only [in remote history] be sure of general facts, but not of details." A champion of orthodoxy, in the very act of condemning M. Loisy, admits our point. Document XI. appended to Loisy's *Autour d'un petit livre* consists of "Extraits de la lettre adressée par Mgr. Émile-Paul Le Camus, Évêque de la Rochelle et de Saintes, aux directeurs de son séminaire, sous le titre: *Vraie et fausse exégèse.*" The Bishop here declares: "Il n'est pas sage de s'obstiner dans des prétensions trop rigides, quand on veut parler de l'exactitude parfaite de nos historiens sacrés [du Nouveau Testament]. Il y a plus, c'est qu'il doit paraître loyal de reconnaître parfois chez eux des inexactitudes de détail."

(*f*) We signatories must not hide one other miscellaneous result, and it is a sad one. It is the disquietude begotten in many humble, faithful souls by our action; it is the pain caused to mothers, sisters, wives, to reverent, simple men, to worshippers in our churches, to Christ-like friends; it is that we

with shadowed hint may have confused lives that lead melodious days. One comfort is that we share their trouble; that what hurts them hurts us. Another comfort is that their trouble and ours, like all honourable pains, minister to the unseen Purport of things. No surgical operation is without its wound; but surgical operations make for health and vitality. No religious reform, perhaps, but breeds its sufferers; yet these sufferings take their lowly place amid the mighty cosmic processes of sorrow, amid the secular groaning and travailing with which the whole creation labours, pregnant with the glory to be revealed.

7. The final results are moral. A line or two will dispose of them.

On the narrow stage of our proceedings, virtues played their part. For instance, one or two committee-men at one time or another openly said or did something possibly laudable in itself, but likely to hinder our specific object; they were at once asked to stand on one side; they withdrew with magnanimity, in the spirit of ecclesiastical *bushido*. Again, the Committee were not so fortunate as to be in entire accord on some points with several leaders of liberty in Biblical Criticism; these leaders regarded the Committee's infirmities with a lofty and compassionate forbearance — perhaps, unconcern. Again, when the Declaration first slipped into publicity, there was a considerable buzz of sensation and abuse; all the 101 held on,

true; there was not a single defection. These moral qualities, evidently widely latent and only needing the summons of occasion to appear, are vital; they are the silent promise, within our Church, of critical prevalence. For of Christian Progress this proverb must be true: "Thought and learning are in her right hand; and in her left hand self-sacrifice and piety."

THE NAMES AND ADDRESSES OF SIGNATORIES

[*Note.*—Great care has been taken to erase the names of clergy who, having signed, later withdrew their signatures. In most, if not all, of these cases, the signed paper was returned. If any such revoked signature remains on the list, it is through mischance and with the sincere regret of the editor.

The names and addresses have been taken direct from the signed papers. The spelling and description of places are thus not uniform ; and the amount of information given by the signatories concerning themselves is varied. It is felt, however, that on his own name, home, and circumstances each signatory is an unrivalled authority.

Crockford's Clerical Directory was the original from which the Committee worked. A few names of clergy in the United States of America, unaccountably appearing in that list, have in our list reappeared.]

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ANONYMOUS EXTRACTS FROM PRIVATE CORRESPONDENCE[1]

CHOSEN BY TWO MEMBERS OF THE COMMITTEE

"I FEEL that there has been a little too much tendency to draw tight as authoritative what I may call popular or 'secular' interpretations of formulæ, to treat them as definitions rather than as descriptions. The interpretation of these, it seems to me, all history of thought in the past teaches must be left to the conscience and honour of each man. Conduct we can regulate, but not opinion, which becomes dogma when stated authoritatively; and faith, when it has to do with religion, is apprehended by reason as well as intelligence, and is vouched for by heart- and life-experience."

"When I received the copy of the Declaration, it seemed to me so obvious and self-evident in its statements that I felt bound in honour to sign it, in view of the attacks and insinuations which are being made. The Declaration means to me:—

1. That the New Testament writings present many serious problems.

[1] Only the writers of these extracts are responsible for the contained opinions.

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2. That these problems must be honestly faced, and not shirked.

3. That no man should be debarred from the ministry of the Catholic Church, whom the Master would not have forbidden to cast out demons in His name.

4. That historical events must be investigated by historical methods, and that faith is primarily a matter of spiritual experience.

5. That the Church is a Divine, not a human, institution, and that God will see that it fulfils the purpose He has in view."

A Layman writes :—

"I am thankful that many of the clergy can declare their faith in the vital truths of Christianity to be so firm and sure that they can dread no search after knowledge."

"I must most cordially congratulate you on the response the circular has evoked. It will have done good work for the life of the Church and the cause of honesty and truth."

"As I observe, from the attacks made on the signatories of the Declaration, that not to sign it is coming to be regarded as equivalent to subscription to a narrow obscurantism, I have felt that the only course for one who is in agreement with its terms is to append his name."

"Whatever may be the results of sound and honest criticism, above all things I hold that Almighty God is a 'God of Truth,' and our duty to Him is always to find out 'the Truth' as far as we can."

"I wish to express my feeling of entire sympathy with the Declaration, and my sense of the extreme importance of some steps being taken to arrive at some common standing-ground for the numerous clergy who, like myself, desire to keep in touch with new light while remaining firmly convinced of the stability of the cardinal doctrines of the Church."

"I should like to say that I regard such a Declaration as of vital importance at the present time."

"I sign the enclosed with pleasure, and shall be glad to advocate the principles contained in any further way that may be deemed expedient."

"I am firmly conscious that Truth can never suffer from the strictest investigation, and I have implicit faith in the guidance and the educational work of the Holy Spirit of God."

"I have signed the enclosed with the greatest pleasure, and shall be delighted to hear of the greatest possible measure of success in your efforts to advance so pressing and urgent a cause."

"I believe that some such statement of our case is needed. I am confident that it would meet with a favourable reception from the vast majority of the clergy of the Church of Ireland."

"Let us face facts and have the truth, whatever be the consequence."

"Permit me to express my pleasure at the action you are taking, which I know to be most necessary. It is, I think, essential that it come under the eyes of the laity, and that means the fullest publicity."

"As a deeply convinced believer in the mission of the Church to our age, I think it is of the utmost importance that Truth, from whatever quarter it comes, should be welcomed for the sake of the souls committed to her care."

"In signing the Declaration with the fullest sympathy, I can only regret that such an opportunity did not come to me thirty years ago. I sincerely trust that those who engage in the investigation will have the courage of their convictions, and not be deterred by any outcry from good but short-sighted persons. Truth above all things."

"I understand that you wish to enforce, on the one hand, the necessity of applying every critical and historical test that is applied to other works

to the Bible, and, on the other hand, to impress on all the fact that the true witness to the truth of the Resurrection must come from within and not from without."

"I trust that this may be the beginning of a movement that may do much to recommend the Church of England to the sympathies and good-will of the intelligence of the country. I have for long thought that such a movement is essential for the Church's efficiency."

"I hope the Declaration will set men thinking in general, and especially as to what makes a man a follower of Jesus, and by that test a member of His Church. The *dogmatic* test is bequeathed to us by the *intellectuality* of Greek philosophy. Modern philosophy is voluntarist. The primacy belongs to practical, not theoretic, Reason (Kant). So it is no longer a question as to whether this or that dogma is to remain over, but whether *any* dogma—*qua* dogma—is to remain a test of membership. It is no longer a question of plus and minus —of quantity—as it was at the Reformation, but of a new standpoint, in which *all* the old questions, as once formulated, become irrelevant. We want an intellectual presentment of a completely new quality. And, till then, we need patience, toleration, liberty, and courage. The change we are going through is momentous, because more thorough than at the

Reformation, and no doubt full of dangers and pitfalls; but, 'O passi graviora, dabit deus his quoque finem'!"

"The following would be a very powerful eye-opener if it were possible to collect, say, 150 names of men who have left the Church and Orders in consequence of unintelligent management: 'As one who has sacrificed income and home for what I believe to be true, by quietly leaving the Church, I wish to say that to the hundreds of names being sent in to the Committee should justly be added—were it possible—that other number of clergymen, like myself, who have become laymen rather than go on uttering what to them was nonsense.'"

"This Declaration is indeed the sign of something new, something of a reform. It is only right that matters of belief about which difficulty exists should be treated as such, and that 'orthodox' people who have never faced, or never realised, any difficulty as to certain dogmas should not forbid inquiry into them, or speak of such inquirers as 'heretics' or 'unconverted people.' It is time that we, as a Church, should be allowed to search for Truth, because all Truth is God's Truth, whether it accord with our customary idea of the meaning of New Testament teaching or not."

THE
ALLIED AMERICAN DECLARATION

[*Note.*—The American Declaration will, among the Anglican declarers, beget joy and gratitude. It, together with the "inviting Letter" which is its preface, is being sent (January—February 1906) to every clergyman in America and to the American press. The present Editor, though to do this he has no commission, ventures, in the name of his 1724 co-signatories, to thank the authors named below of the American movement for their high benevolence toward their Anglican comrades, and for their generous estimate and adoption of the Anglican Declaration.]

EPIPHANY, 1906.

DEAR SIR,

WE, the undersigned, clergymen and laymen of the Protestant Episcopal Church in the United States of America, beg to commend to the attention of our fellow-Churchmen the letter printed below. This letter was circulated in May 1905 in England, and was signed by seventeen hundred clergymen of the Church of England. We feel

that Churchmen in America may well mark attentively so carefully prepared an expression of opinion by our brother Churchmen abroad upon religious problems whose import is felt not more keenly in England than here. The letter is given below exactly as it was published in England. This is believed to be the better course. American Churchmen will make the corrections and reservations that need making, in such phrases, for example, as "general assent on the part of their rulers," and "authoritative encouragement," or other expressions inapplicable to American conditions.

In its main drift, however, it is not only applicable to us, but, as we believe, is a wise and statesmanlike utterance, and its aim and purpose we endorse.

We, the undersigned clergymen of the Church of England, observing (*a*) on the one hand the present unsettled condition of religious opinion, which, while due in the main to the general trend of modern thought, specially connects itself for the clergy with the critical study of the New Testament, and (*b*) on the other hand a counter-tendency to treat the full discussion of any questions arising from such study as inadmissible for our Church, and so to commit us as a body to non-critical views of the New Testament Scriptures, desire to record:—

1. Our sense of the grave and manifold religious

issues involved in the present critical discussions, and of the urgent need for English Churchmen to combine an earnest faith in the Holy Spirit who guides into all truth, with as earnest an effort to contribute to a solution of these problems:

2. Our desire that, as many of the clergy have already, with advantage to Christian faith and with a general assent on the part of their rulers, welcomed important results of a patient, reverent, and progressive criticism of the *Old* Testament, so the Clergy, as Christian teachers, may now receive authoritative encouragement to face the critical problems of the *New* Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ:

3. Our fear lest the door of ordination should be closed to men who patiently and reverently apply historical methods to the gospel records, and so an increasing number of men both spiritually and intellectually qualified should be lost to the high office of the ministry:

4. Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research,—although many of us, until such final decision takes shape, may cling devotedly to the traditional details in question:

5. Our confidence that the faith of the Church

in the years to come, whatever historical revisions may await us, will stand, without risk and without discontinuity, upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony.

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